

S E R M O N

Preached Before the

Sons of the Clergy,

AT THEIR

Anniversary Meeting

IN THE

Cathedral Church of St. Paul's

APRIL 16, 1741.

BY

EDWARD TARDLET, B. D.

Archdeacon of Cardigan.

L O N D O N

Printed and Sold by J. MICHELL, M. A.

King's-Arms, in Fleet-Street.

[Price 6 d.]

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To the Reverend

Mr Dean Cressett.

William Richardson, D. D.

William Best, D. D.

John Lloyd, A. M.

Herbert Taylor, A. M.

And to the Worthy

Capt. Philip Comyn.

Capt. Michael Wilkins Conway;

Henry Mathews, Gent.

James Barrow, Gent.

Philip Lempriere, Gent.

Richard Hodges, Gent.

William Gyfford, Gent.

STEWARDS for the late Feast of the *Sons of
the Clergy*; This Sermon, Preached and
Printed at their Request, is dedicated by

Their most affectionate and

humble Servant

EDWARD TARDLET.

To the Reverend

Mr. Dean Cressett
William Richardson, D. D.
William Bell, D. D.
John Lloyd, A. M.
Herbert Taylor, A. M.

And to the Worshipful

Capt. Philip Company
Capt. Michael Williams Company
Henry Matthews, Gent.
James Barrow, Gent.
Philip Thompson, Gent.
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proper Deportment under a great Variety of

SERMON

Preached before the
Sons of the CLERGY, &c.

JOB. xxxi. 16, 17, 18.

If I have withheld the Poor from their desire,
or have caused the Eyes of the Widow to
fail.

Or have eaten my Morsel myself alone,
and the Fatherless hath not eaten thereof:

(For from my Youth he was brought up with
me, as with a Father, and I have guided
her from my Mother's Womb.)

IN the Divine Book from whence my
Text is taken, we have a beautiful Picture
of the variable State and Condition of
Mankind, and an admirable Pattern
of Moral and Divine Virtues, and of a just and

B proper

6 *A Sermon preached before the*
proper Deportment under a great Variety of
Circumstances.

Job was (as the Holy Spirit testifies of Him)
1 *Perfect and Upright, one that feared God and*
eschewed Evil. If we view him in his Pro-
sperity, whilst He was happy in his 2 *Children*;
rich in his Possessions, abounding in 3 *Sheep*
and Camels, in *Oxen and Asses*; attended
and served by a very great Household*;
washing his Steps with Butter, and the Rock
pouring him out Rivers of Oyl; successful
and 5 *blessed in the Work of his Hands*; his
Substance daily encreasing in the Land; and
an Hedge of Security on every Side surround-
ing Him, and his House, and all that He had:
Whilst He was 6 *the greatest of all Men of the*
East; whilst 7 *the young Men saw Him and*
hid themselves, and the Aged arose and
stood up; whilst 8 *the Princes refrained Talk-*
ing, and laid their Hand on their Mouth;
and 9 *the Nobles held their Peace*: During
all this flow of Wealth, Honour, and Power,
we shall find 10 *He made not Gold his Hope*, or
fine Gold his Confidence; He was not tainted

1 Job i. 1. 2 v. 2. and Chap. xxix. 5. 3 Chap.
i. 3. 4 Chap. xxix. 6. 5 Chap. i. 10. 6 v. 3.
7 Chap. xxix. 8. 8 v. 9. 9 v. 10. 10 Job xxxi. 24.
with

SONS of the CLERGY. 7

with the Idolatry of those Times, nor ¹ denied the God that is above, by paying Adoration to the Sun when it shined, or the Moon walking in Brightness; He preserved a profound Veneration for the true God, and ² esteemed the Words of his Mouth, more than his necessary Food; He omitted not to offer ³ Sacrifice continually, and sanctified his Children, that both they and He might be in the favour of God; His ⁴ Step turned not out of the Way, his Heart walked not after his Eyes, nor did any blot cleave to his Hands; He ⁵ made a Covenant with his Eyes, and his ⁶ Heart was not deceived by Women; He ⁷ put on Righteousness, and it cloathed him; He ⁸ rejoiced not at the Destruction of Him that hated him; He ⁹ brake the Jaws of the Wicked, and pluckt the Spoil out of his Teeth; He ¹⁰ delivered the Poor and the Fatherless, and caused the Widows Heart to Sing for Joy; Strangers were welcome to his Roof, and He ¹¹ opened his Doors to the Traveller; He ¹² was Eyes to the Blind, and Feet to the Lame.

¹ Job xxxi. 26, 27, 28. ² Chap. xxiii. 12. ³ Chap. i. 5. ⁴ Chap. xxxi. 7. ⁵ v. 1. ⁶ v. 9. ⁷ Chap. xxix. 14. ⁸ Chap. xxxi. 29. ⁹ Chap. xxix. 17. ¹⁰ v. 12, 13. ¹¹ Chap. xxxi. 32. ¹² Chap. xxix. 15.

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If we view him, after this, *' smitten with sore Boils from the Sole of his Foot unto his Crown,* *' bereaved of his Children, his Cattle lost or destroyed, his Servants slain, all his Substance impoverished, his Honour vanished, and himself an Object of extreme Contempt and Derision: Under this Load of Affliction, *' He holds fast his Integrity,* is patient and resigned, and rejoiceth in the Testimony of a good Conscience.*

And, therefore, after he had undergone this severe *Trial,* God was pleased not only to restore him to his former Prosperity, but to reward his Virtues by *' Blessing the latter End of Job more than his Beginning,* and giving him twice as much as he had before.

Hence then Men learn, both in Adversity and Prosperity, to persevere in the Ways of Virtue and Religion, and to trust in God, who will certainly bless the Righteous, and will *' compass him with his Favour as with a Shield.*

It is not now a Time to enlarge upon the Usefulness of Afflictions, which, amongst other Things, make Men search into their own

*' Job ii. 7. ' Chap. i. 13, &c. ' Chap. xxvii. 6.
 ' Chap. xlii. 10, 11, 12. ' Psalm. v. 12.*

Souls, and examine their Behaviour by the Rule of God's Law; and when *The Spirit beareth witness with their Spirit, that they are the Children of God*; when this joint Testimony assures them, they have, to their utmost, endeavoured aright to discharge their Duty, what comfortable Light then shineth in their Darkness; how doth this alleviate their Sorrow, and make them bear, with Content, and Resignation, and cheering Hope, what God, in his good Pleasure, and out of his Good Will towards them, hath thought fit to lay upon them?

This was the Case of Holy *Job*; although his Friends had a *different* Opinion of him; and had entertained *false* Notions of the Cause of his Misfortunes, which they looked upon as the *Punishment* of Hypocrisy and other Vices; when, in reality, they were sent as a *Trial* of his Integrity, and to make his Virtue appear more conspicuous, and shine with a brighter Lustre.

Thus prejudiced they come to *comfort* him, or rather to *accuse* him. They charge him home with Iniquity and Hypocrisy: But *Job*, since his own Conscience spake Peace to

† Rom. viii. 16. † Job. ii. 11, &c.

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him, thinks it incumbent on him to defend
himself, and to repel their Obloquy; and
having with due Deference acknowledg'd the
Justice and Power of God, and shewn that he
sends Afflictions both on *the perfect and the*
wicked, and that Adversity is therefore no
certain and constant Token of God's Displea-
sure against the Sons of Sorrow; He, in the
most beautiful and pathetick Expressions,
with a noble Boldness^a, protesteth his Inno-
cence, and glorieth in his Integrity.

Eliphaz had expressly asserted, that his In-
justice and want of Commiseration were the
Cause of his Sorrows: *Thou hast sent Widows*
away Empty, and the Arms of the Father-
less have been broken: Therefore Snares are
round about thee, and sudden Fear troubleth
thee. And hence it is that his Compassion
and Tenderness in *Weeping* for those who
were in Trouble, and his assisting and reliev-
ing every Object of Pity, make a large Part
of this his solemn Protestation: And particu-
larly, in the Words of my *Text*, and the follow-
ing Verses, He thus declares, with the Addi-
tion of an Imprecation:

^a Job ix. 22. ^a Chap. xxix. and xxxi. ^a Chap.
xxii. 9, 10. Chap. xxx. 25. *Dei. lib. 1. c. 1.*

SONS of the CLERGY. II

If I have withheld the Poor from their Desire, or have caused the Eyes of the Widow to fail; or have eaten my Morsel myself alone, and the Fatherless hath not eaten thereof: (For from my youth He was brought up with me, as with a Father, and I have guided Her from my Mother's Womb :) If I have seen any Perish for want of Clothing, or any Poor without Covering: If his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep: If I have lift up my Hand against the Fatherless, when I saw my help in the Gate: Then let mine Arm fall from my Shoulder-Blade, and mine Arm be broken from the Bone. As if He had said, may this happen unto Me, if I have lift up my Hand to add to the Affliction of these Objects of Compassion, instead of extending it to their Relief and Comfort.

Now from this Protestation of Holy Job, which sets forth what had, whilst his Abilities lasted, been his constant and regular Practice, we learn, that Providing for the Fatherless and Widow is a noble Part of that great and necessary Duty of Charity: And from hence I shall take Occasion,

Job. xxxi. 16, 17, 18, 19, 20, 21, 22.

I. First,

12 *A Sermon preached before the*

I. *First*, to lay before you the Excellency and Preheminency of *This Branch of Charity* which consists in *Relieving* and *Supporting* the *Widow* and the *Fatherless*.

II. And, *Secondly*, I shall, by a suitable Application, endeavour to recommend *that particular Charity*, the Support and Encouragement of which is the Occasion of our present solemn Meeting.

I. *First* then, I am to lay before you the Excellency and Preheminency of *this Branch of Charity* which consists in *Relieving* and *Supporting* the *Widow* and the *Fatherless*.

Mankind in Distress are the proper Objects of Charity: But as Distress is various and multiform, and our Abilities are so limited, that it is in the Power of few or none to assist every Object which offers itself; hence it becomes the Part of our Duty, and of our Prudence, to pick out and select *such* as are by their piteous Circumstances *more strongly* recommended to us, as the *greatest* Sufferers, and such as stand *most* in need of, and have *most* Right

Right to our generous Assistance. We are to do what we can to alleviate the Misery of *all*; but when various Objects present themselves to us, *Then* it is that the *Discretion* of a Christian will properly come in, and advise him to *which* side he ought *chiefly* to incline: Tho' he bestows *some* Relief upon the *one*, yet the *other* may demand his more *especial* Regard.

There are several Branches of this *Labour of Love*, which, when considered apart, do each of them commendably employ the Hand and Heart of a good Man; such as feeding the Hungry, cloathing the Naked, visiting and relieving the Sick, and comforting the Prisoners: But when these are considered with all their distinguishing Circumstances, and compared, either with one another, or with other Acts of Compassion; it will be found that sometimes *one* particular Act will take Place of the *Rest*; and, at other times, they must *all* give way to some *other* Charity, which, for particular and powerful Reasons doth, in that Instance at least, justly demand the Preference: The Education of Children is a noble Design, and beneficial, and lasting in its Effects: But all Sorts of Children are

not upon an equal Footing; and there is a difference likewise between giving the first Rudiments of Knowledge to those who are quite Raw and Ignorant, and placing others in a decent Way of acquiring their Living. Many are the Motives which persuade us to relieve the Wants of the more tender and helpless Sex, but the *Widow* hath still an higher claim to our Regard.

When the Prophet took up his *Lamentation*, for the Miseries of his People, they were such as could not be made known in more pathetick Terms than these, '*We are Orphans and Fatherless, our Mothers are as Widows!*'

No Emblem could so properly describe the extreme Misery of *Jerusalem*, as that of *Widowhood*, and therefore *Jeremiah* bemoans her thus, '*How is she become as a Widow!*' When the City of *Babylon* in the *Revelations* is introduced as boasting of her Happiness and Security, she saith, '*I am no Widow and shall see no Sorrow*'; as if, without *Widowhood*, *Sorrow* could not seize on her. And with this solitary Condition, as one of his most terrible

¹ Lam. v. 3.

² Chap. i. 1.

³ Revel. xviii. 7.

Judgments, God himself ^a threatened the Chaldeans.

If we look into the House of Mourning, and visit Her who is but lately bereaved of her Husband, what an affecting Scene of Woe will present itself to us? All Joy and Comfort is vanished, and even Hope hath fled from the Roof; and nothing but black-eyed Melancholy, or deep Despair remain behind. ^a *The Voice of the Bridegroom and the Voice of the Bride*, have been often put to signify an high Degree of worldly Felicity: But the Reverse here discovers itself, when the Moan or (which is more expressive) the solemn Silence of the Widow, represents to us a very moving Instance of earthly Sorrow. If she is Silent, Anguish appears in her Countenance, and her Tears speak for her. If she Speaks, we hear nothing but the Voice of Sadness, bewailing the irreparable Loss of him, who was the dear Partner of her Pains, and her Pleasures; — of Him, who was Her constant Companion, Her sure Friend, Her faithful Counsellor, Her Support, Her Guardian and Protector; — of Him, whom

^a Isai. xlvii. 9. ^a Jerem. vii. 34. and Chap. xvi. 9. and Chap. xxv. 10.

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Affection and conjugal Union had made *one with Her*, and without whom she is, as it were, but half alive. Her View is on every Side dark and gloomy : If she looks backwards, the Remembrance of her former Condition adds to her Sorrow ; and the Happiness which she once, perhaps for many continued Years enjoy'd, now helps to enlarge her Grief. If she looks forwards, the dreaded Prospect augments her Misery. She knows the tenderness of her Sex, and her Inability to encounter Difficulties. She is destitute of any whom she can confidently rely upon to defend her from the Violence and Oppression of the Crafty, the Cruel, and the Powerful. She figures to herself the dismal Effects of a scanty Fortune, the pinching Straits of Poverty, and the hungry Creditor hastily seizing that *little* which is left to sustain the unhappy Family. Some Support must be had, or, at least, fought after : But by what means shall she procure it? Toil and Labour may be what she is not accustomed to, and Age, or Sickness, or a tender and weakly Constitution, may render Her still less capable of struggling in the World. If *Children* surround the mournful Widow, they who have hitherto been the Glory
and

and Joy of their Parents, now help to increase the Sorrow of their Mother, who with a quick Eye foresees the Hardship she must go through to provide for their Sustenance, and to settle them in Life.

If from the *Widow* we turn our Eyes upon the Fatherless *Children*, our Souls must melt with Compassion to the poor Orphans, who have lost their Stay and Support, the Guardian of their Infancy, and the Instructor of their Youth; — Him, whose prudent Care and fatherly Affection would have guided and protected them under his Roof till Maturity, and then have fixed them in some honest Way of providing for themselves a creditable Maintenance: Whereas now they are left to the wide World, young in Years and Experience, exposed to various Temptations to Vice, and in Danger of becoming a Prey to the Oppressor.

Hence we argue for the superior Excellency of this Charity, from the exceeding great *Distress* of those who are the Objects of it; — a Distress which is so heavy, that *David* could imprecate no severer Evil upon those who were Enemies to his God and to Himself than

this,

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this, ¹ *Let his Children be Fatherless and his Wife a Widow.*

Such is their Distress, that God himself looks down upon them with an Eye of Compassion, and declareth himself their Defender and Comforter. ² *A Father of the Fatherless, and a Judge of the Widows, is God in his holy Habitation.* ³ *The Lord relieveth the Fatherless and Widow.* ⁴ *In Him The Fatherless findeth Mercy, and He ⁵ will establish the Border of the Widow.*

And when the Almighty hath been pleased thus to set us the Example, He commands us to imitate him Herein, and threatens a severe Curse against those who are Cruel or Unjust to them. ⁶ *Cursed be He that perverteth the Judgment of the Fatherless and Widow.* ⁷ *Thou shalt not afflict any Widow or Fatherless Child. If thou afflict them in any Wise, and they cry at all unto me, I will surely hear their Cry, and my Wrath shall wax Hot, and I will kill you with the Sword; and your Wives shall be Widows, and your Children*

¹ Psal. cix. 9. ² Psal. lxxviii. 1. See also Psal. x. 14, 18, and Deut. x. 18. ³ Psal. cxlvi. 9. ⁴ Hof. xiv. 3. ⁵ Prov. xv. 25. ⁶ Deut. xxvii. 19. and Chap. xxiv. 17. ⁷ Exod. xxii. 22, 23, 24. So Mal. iii. 5; and H. x. 1.

Fatherless.

Fatherless. We are likewise enjoined to do them Offices of Kindness, to *judge the Fatherless and plead for the Widow*, and to permit them to share with us in Our Good Things *that God may bless Us in all the Works of our Hands.*

The same Duty is inculcated in the New-Testament; where our Blessed Lord saith, *'We unto you, Scribes, and Pharisees, Hypocrites; for ye devour Widows Houses, and for a Pretence make long Prayers; therefore ye shall receive the greater Damnation.* And St James makes this one Test of our Sincerity in Religion, without which true Piety cannot subsist; *'Pure Religion and undefiled before God and the Father, is This, to Visit the Fatherless and Widows in their Affliction.*

I might enlarge on this fruitful Subject, and set before you the Tenderness of *Elijah* towards the *Widow of Zarephath*; the Compassion and Love which our ^o Saviour shewed towards Children; ⁷ his Readiness to administer to the *Widow of Nain*; ¹ and the Care which the Primitive Christians took of

¹ If. i. 17. ² Deut. xxiv. 19, 20. ³ Matt. xxiii. 14.
⁴ Jam. i. 17. ⁵ 1 King. xvii. ⁶ Mark x. 13, &c.
⁷ Luk. vii. 11, &c. ⁸ Act. vi. 1. and 1 Tim. v. 3, 5, 9, 11.

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Widows: But, as I hope what hath been already said sufficiently proves what I undertook to make Good, I shall conclude this Head of Discourse with the proper Advice of the Son of Syrach, *'Be as a Father unto the Fatherless, and instead of an Husband unto their Mother; so shalt thou be as the Son of the most High, and He shall love thee more than thy Mother doth.*

II, I proceed now, *Secondly*, by a suitable Application, to recommend *that particular Charity*, the Support and Encouragement of which is the Occasion of our present solemn Meeting.

If the *Widow* and the *Orphan*, as considered in a *general View*, lay so great a Claim to our Assistance, what shall we, under a *particular Consideration*, say of those, who are not Widows of the *common Rank*, nor the Children of *mean Men*? Widows, the Buds of whom came of a generous Stock, and have had a suitable ingenuous Education, and from hence become greater Objects of Compassion.

Widowhood in *every Station* demands our Pity. But the Relicts of the *Higher Rank* of

¹ Eccclus. iv. 10.

S O N S of the C L E R G Y. 21

Men, of the Rich and the Honourable, have usually such a Provision reserved for them, as to keep them from Poverty and Contempt. The Widows of the *lowest* Sort of People are enured to Toil and Labour, by Means of which they can, after the Death of their Husbands, provide Themselves and Families a Subsistence suitable to their inferior Station in Life. But the Widows of the *Clergy*, above all Others, claim our highest Regard and Commiseration; when, after they have lived in a decent and creditable Manner, without any other Care than the Regulation of their Family, they are, on the Death of the good Man, on a sudden reduced to the lowest Ebb; the Revenue which supported them is gone; the *Basket* and the *Store* is no longer supplied, the Fountain is dried up, and the Rivers fail out of which they used to drink, or rather, the Streams are diverted into another Channel; and the Widow is left without Relief or Comfort, unaccustomed to servile Labours, and incapacitated to provide for Herself, or for her Children, who, with her, are involved in the same Misery.

Not only their *Misfortunes*, but the relative *Holiness* likewise which *These* derive from

D
their

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their Birth, and the *others* from their Marriage, should plead for them; for surely, those who so nearly belong to the *Sanctuary*, should not be suffered to remain destitute of that which *all* Mankind have a natural Right to, Food and Raiment; but rather their Relation to the House of God should procure for them a *Decent* and *Comfortable* Maintenance.

Is it seemly, think ye, that this *Holy Seed*, or their Virtuous but unhappy Mothers;—that the Widows of the *Priests* who have offered up your Prayers to Heaven, and from whose Holy Hands you have received the Blessed Sacraments of Grace;—that the *Sons of the Prophets* ¹ who have had rule over you, and have taught you the Word of God, and instructed you in the Ways of Salvation; should be exposed to Poverty and Distress, to Contempt and Indignities;—should be left to the uncertain Relief of casual Charities;—should ² *come and crouch for a Piece of Silver, and a Morsel of Bread*;—should be made ³ *Hewers of Wood and Drawers of Water for the Congregation*, and be levelled with the Refuse of the People in servile Offices and domestick

¹ Hebr. xiii. 7. ² 1 Sam. ii. 36. ³ Jos. ix. 27.

Drudgery;

Drudgery; — or should be abandoned to the cruel Mercy of a *Parish* Provision?

But, may some say, hath God then *for-saken* his *Inheritance*, and left the Seed of *Levi* destitute? Hath he been displeased with their *Fathers*, that He should suffer their *Relicts* and *Children* to be deprived of the *Necessaries* or *Conveniencies* of Life?

Let those therefore who make this Demand, first learn humbly to acknowledge, that temporal Prosperity is no certain Sign of God's Favour, nor a constant Attendant upon Piety and Virtue: That the Methods of Providence are inscrutable: that the *Thoughts* and *Ways of God* are not as those of Man: that they are all full of the most tender Goodness and the most consummate Wisdom: And that He both can and will, in a better way, make up to his *Holy Ones* and their Offspring, whatever is wanting to them in the good Things of this Life.

In the next Place, let them survey this numerous and splendid Assembly, and consider how many of the Sons of *Levi* possess plentiful Fortunes; how many of them fill up the several Honourable;—how many are placed in various reputable and beneficial Stations of

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Life;—how many are themselves an Honour to their Birth, and a Credit to their Country, and are Inabled, as well as Inclined, bountifully to assist those of the *Household of Faith* who stand in need of their Help; And from hence let them be persuaded, that the Seed of those who wait at the Altar, are not *always* unsuccessful, but rather that for the Sake of their *Reverend Parents*, God wonderfully prospers the Honest and Industrious Endeavours of their *Children*, and hereby shews that a *married Clergy*, instead of being detested by Heaven, are in a peculiar Degree favoured and prospered by the *God* of their *Fathers*.

After this, I must take the Liberty to remind them, that, if a just and impartial Calculation be made, I believe, *fewer* of the Families of the *Clergy* will appear, to be reduced, than of any *other* Business or Profession.

But if this be thought not to be Fact, let them, lastly, reflect upon the exceeding Poverty of *some* Livings, and the scanty Provision made for *Others*. Let them consider that near a Third Part of all the Benefices in *England*

¹ In a Catalogue exhibited to K. James, I. there were reckoned 9284 Parish Churches in *England* and *Wales*,

England and Wales are Impropriated, the principal Profits of them go into other Hands,

Wales, of which 3845 were said to be Appropriated. (Camd. Britannia, vol. I. col. ccxxx.) The Rise of Impropriations was first owing to the Cunning and Avarice of the Monks, who, soon after the Norman Conquest, by their Art got Churches to be given to them, under pretence of Supplying them out of their own Body, and Appropriated or Converted to their own Uses all the Tythes and Profits of them. Afterwards, indeed, they were obliged to present to the Bishop Clerks to be fix'd there as perpetual Vicars; to whom they allowed a certain Portion, (generally a Third Part) of the Profits of the Church, and reserved to themselves all the Rest; or, in lieu hereof, bound themselves to Pay the Vicar a certain Yearly Sum; which Pecuniary Stipends are, by the Alteration in the value of Money, become exceeding Mean, and render those Vicarages which depend upon a certain Stipend in the worst Condition of all others. These Appropriations were in the Times of Popery objected to, as highly Prejudicial to the Church; but still they were retained, till the general Dissolution of Religious Houses; when these Churches, with all other the Estates and Effects of those Societies were vested in the Crown: And from thence it was that Impropriations were granted to Lay Persons, as if they were Temporal Estates; and Tythes and Offerings, to the Reproach of the Reformation, were Paid, and still continue to be Paid to Lay Impropriators; whilst those who wait at the Altar are often very Scantily provided for. He who would see more of this, may consult Bishop Kennet's Case of Impropriations, &c. where he will likewise find an Account of several Attempts which have been made (tho' ineffectually) towards wiping out this Stain; and several laudable Instances of Bishops and Nobles, Clergy and Laity, who have, by Restoring Impropriations to the Church, or by Augmenting the Income of the Poor Vicars, consulted the Honour and Interest of our Established Church, and have been herein countenanced and encouraged by several of our Princes and Parliaments.
and

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and He who performeth the Duty of the Parish, hath, in most of those Places, but a *small* Pittance, and in some, a scandalous and insignificant *Stipend* from the *Impropriator*: —That the Clergy pay at least as high a Proportion of the publick *Taxes* as other Men; and are besides ¹ burthened not only with extraordinary Expences at their first *Entrance* on their Preferments, but likewise with such other *continual* Charges on *their* Incomes, to which no other Estates are liable: —That Hospitality and Charity, are always *expected* to accompany the Function which they exercise, and the Habit which they wear, however *small* the Fund be to Supply them; and that the known Practice of the Clergy, generally answers this Expectation, sometimes exceeds it: —And that the Chastity and Regularity of their Lives, are commonly attended

¹ The Clergy on *Entering* on their Preferments, are at large Expences for the Fees of *Institution* or *Collation*, *Dispensations*, *Induction*, or *Installment*, besides the *Bond* for *First-Fruits*, the Payment of *First-Fruits*, and the *Discharge* Fee; and several of their Instruments are loaded with expensive *Stamps*. After this, the Payment of Yearly *Tiths*, of *Synodals*, of *Procurations*, to the *Bishop* and to the *Archdeacon*, of *Visitation* Fees; and the constant Reparation of their *Parsonage Houses*, and often of a large *Chancel*, are continual Incumbrances upon them.

with

with a numerous Offspring. Let them but seriously, and without Prejudice, consider these Things, and they cannot avoid drawing from thence this just Conclusion, that if the *Peculiar* Providence, and *Especial* Blessing of Almighty God, did not Watch over, and descend upon the Sacred Order; it would be next to Impossible that there should be *so few* of their Families, as there now are, left in low Circumstances. And if it were not for these Objects of Compassion, what a Loss would it be to us, to want so glorious an Opportunity of discovering our Tenderness and *Bowels of Mercy* to our Fellow Creatures, our Obedience to the Commands of Christ, our Respect for his Ministers, our Veneration for the *establisb'd Church*, and our Concern for the Honour and Interest of Religion.

The distinguishing Character of the present Times is, indeed, that of an Age which Disregards and Scoffs at *Religion*, and of course, neglects and despises the *Ministers* of it: But as we are Taught to *Glory* in the *Cross* of *Christ*, and boldly to profess and defend the *Truths* of *Christianity*, in Spite of all Opposition; so are we bound to vindicate the *Ministry*, and the Respect justly due to it, notwithstanding

28 *A Sermon preached before the*
withstanding all the Contempt and Slights
which it every where meets with. If a Learn-
ed and Ingenious Education is of any Worth:
—If a voluntary Separation from the World;
and a solemn Dedication of our Selves to the
Services of Religion deserve any Praise:—If the
Study of the Holy Scriptures is a noble Em-
ployment:—If Offering up the Prayers of the
Faithful; If Expounding to them the Word
of God; If administering to them the Sacra-
ments of Christ; If ¹ *Watching* for their Souls;
and labouring for the Salvation of them; are
Acts and Employs in their Nature most sa-
cred, in their Effects most beneficial:—If the
Commission, by Virtue of which we exercise
the Offices of our Holy Function, as derived
from the great Author of our Religion, claims
any Regard: Then, surely we ² *have where-*
of we may Glory through Jesus Christ; in those
Things which pertain to God: And although
as Christians and private Persons we humble
our Selves and lament our Frailties, yet as
Priests and Ministers of the Lord we ³ *Mag-*
nify our Office, nor shall any ⁴ *Man* deprive
us of our *Boasting* in this Behalf.

¹ Hebr. xiii, 17. ² Rom. xv. 17. ³ Rom. xii.
13. ⁴ 2 Cor. xi. 10.

SONS of the CLERGY. 29

Now if the Root be Holy, so are the Branches; and if the Clergy have any Right to Respect, their Families, from the Relation they bear to them, will justly demand a decent Maintenance.

I beseech you, therefore, Men, Brethren, and Fathers, * suffer the Word of Exhortation, and let me, as an Advocate in this Cause, apply my Self to every Rank among you.

May I be permitted to address my Self to You, Fathers, and to remind you of that which your former Practice, and your gracing this present Solemnity with your venerable Presence, shews that you approve of. May I be permitted to observe, that the higher any ones Station is in the Church, the greater Opportunities he hath of promoting the Interests of Religion, and the Good of Mankind. † *You are the Light of the World, a City that is set on an Hill,* high and conspicuous to the View of all Men, who examine with the utmost Accuracy into all your Actions; and when ‡ *your Light so Shines before Men, that they see your good Works, they glorify your Father which is in Heaven,*

* Rom. xi. 16. † Hebr. xiii. 22. ‡ Matt. v. 14.
+ v. 16.

and in an inferior Degree, according to their Abilities, imitate your commendable Bounties. And, indeed, with Justice may the World expect, that those whom God hath adorn'd with Dignities and Honours, and blest with a plentiful Provision, should, as faithful Stewards, out of a grateful Sense of God's Goodness to them, distribute Plentifully to the Relief of those, for whom their necessitous Brethren could make no lasting and sufficient Provision.

May I address my self to those of my *Reverend Brethren*, whom Providence hath placed in *Lower Stations* in the Church, and put them in Remembrance that it is *their* Duty, according to their several Abilities, to contribute *somewhat* towards the Support of this Charity; hereby recommending themselves to Him, who accepts their Benevolence, who can Bless their Substance and Increase their Store; and who will, we doubt not, take effectual Care that neither They nor Theirs shall ever Want what they here bestow.

Let me represent to those who are of the *Priestly Race*, and by their Appearance here, shew that they are not ashamed of the Tribe from which they Spring; That, as it hath pleased God for the Sake of their Fathers to
bless

bles the Children, and to crown their honest Endeavours with Success, they ought cheerfully to Embrace this proper Opportunity of demonstrating their Gratitude to Him, who hath plentifully provided for them, and hath given them ample Fortunes to be a constant Fund of Charity and Liberality.

Some there are, blessed be God, whose present easy Circumstances are, under Providence, owing to the prudent and pious Care of this Corporation, which took them up when they were left Young and Destitute, and placed them in those States of Life, in which they have acquired handsome Fortunes; to such, I hope, a particular Address is unnecessary, since Piety, Justice, and Gratitude, cannot but persuade them heartily to espouse the Interest of that Society, to which they are Indebted for every Thing but their Birth.

Let me, next, apply myself to all who are Members of the Church of England, and exhort them, out of the Regard they bear to our Religion, and to the Ministers of it, to afford us their liberal Assistance. Let them look upon the Children of the Clergy, as the Children of the Reformation; and do what is in their Power to vindicate the Reformed

32 *A Sermon preached before the*

Church from the Scorn and Cavils of the *Papists*, who, whilst they tyrannically prohibit the *Marriage* of the *Clergy*, object to us the numerous Families hereby brought upon the Publick, without a fitting Provision for their Support and Maintenance. Let us shew them, that those who allow the Priesthood that Privilege, which neither God nor Nature hath debarred them from, are both able and willing to preserve their Persons from Contempt, and their Households from Poverty. To whom shall the *Widows* and *Children* apply for Relief, but to those who Communicate at the Altar which their *Fathers* and *Husbands* waited at? Those who are *not* of our *Communion* have some Pica for withholding their Assistance; and if at any Time They do contribute hereto, we accept their Kindness, and praise the Impartiality and Diffusiveness of their Charity. But as to *You*, who profess your Zeal for the *establish'd Church*, and your Love for our *Zion*, if you hold back your Hands on this Occasion, it will give too just an Handle to the *Romanists* on the one Side, and to *Protestant Dissenters* on the Other, to charge you either with *Luke-warmness*, or *Hypocrisy*.

If

SONS of the CLERGY 11

If any farther Arguments were wanting, I might mention the present Scarcity of Provisions, as a pressing Motive to relieve the Wants of the Poor. I might lay before you the Benefit which the Nation in general receives by your providing for the Widows, and settling the Orphans in Employments, whereby they may become Serviceable to the Publick, and be enabled to maintain Themselves. I might Speak of the uncertain State of the Affairs of *Europe*, in which our Nation, among others, is deeply concerned; and from thence exhort you to appease God with an acceptable Present, that He may turn his Wrath from us, and be graciously inclined to Bless, and Protect us, to turn Scarcity into Plenty, to Crown his Majesty's Arms with Success, and for War to grant us an honourable and lasting Peace.

But I shall omit farther urging any of these Motives, and shall barely hint to You one of another Nature. Whilst the Arguments which are presented to you convince the Understanding; let the Voice of *Harmony* touch the Affections. Deprive not *Musick* of that Effect, which it always, and that not vainly, boasted, of Banishing whatever is rough and turbulent; of dispelling all sullen, selfish

34 *A Sermon preached before the*

Elfish, and unfociable Qualities; of calming
 the Passions; and of fitting and disposing the
 Soul for all the softer and more amiable Af-
 fections. Give, I beseech you, no Occasion to
 the untun'd Ear to object, that Musick hath
 lost its Power; or to the prophane Worldling,
 or the Man of Pleasure to say, that *this* most
 Noble, *this* most divine Branch of it, the
Musick of the Temple, is destitute of its wonted
 Efficacy. Let our Ears be open to its well-
 animated Sounds, and let our Souls be ra-
 vished with the orderly and judicious Disposi-
 tion, the Harmonious Combination, and the
 surprizing Contrast of Notes in these sacred
 and sublime Compositions. Let it set before
 us Heaven and the Joys we hope for. And
 let it remind us, that *this* to praise God with
 the Sound of Instruments and the Voice of
 Melody; that *thus* with hearty Affection to
 love, and embrace, and promote the Well-
 fare of our Brethren, is the most proper Em-
 blem, the nearest Resemblance that we can
 form to our selves of that blessed Employ-
 ment of the Saints made perfect in the celestial
 Mansions. There Harmony for ever dwells.
 But *such* Harmony, the Object of which are
 the Power, the Justice, the Glory, the Ma-
 jesty,

jeſty, the Goodneſs, the Bounty, and all the other glorious Attributes of the great God. But even *This*, raviſhing as it is, is but *one* conſtituent *Part* of the *Blis* of *Heaven*: *Love* muſt be added to compleat its *Happineſs*; *Love* to the ſupreme Source of *Nature*; and *Love* to Thoſe whom He hath created, and eſpecially to thoſe who Adore and Reverence, who Fear and Love the great Author of their Being.

So nearly allied are *Love* and *Harmony*, that, if I miſtake not, the ſame ſerene and eaſy, the ſame open and generous Diſpoſition of the Soul is required for them both: The beſt Natures, the moſt quiet, peaceable and even Tempers, being productive of *Love* and *Benevolence*; and the ſame Frame of Mind being apt to incline Men to the *Love* of *Melody*. Whiſt, on the other Hand, thoſe whoſe Souls are ruffled and diſcompos'd with turbulent Emotions, within whom *Discord* rioteth, and a due and regular Subordination of the Paſſions hath no Place; Thoſe Perſons will, for the moſt Part, be found inſenſible both of *Love* and *Harmony*, as unaffected with the Charms of Muſick, as they are unacquainted with thoſe of *Tendernels* and *Compaſſion*.

If,

36 *A Sermon preached before the*

If, as the Scripture bears Witness, the Sound of the *Harp* and the Skill of the *Minstrel*, hath been of use to expell the evil Spirits of Anger and Malice, of Despair and Melancholy;—to sooth the Soul, and make it susceptible of the tenderest and sublimest Impressions;—and to prepare Holy Men and Prophets for the divine Impulse of the Spirit of God: Permit, at least, your Souls, like *Unisons*, to answer to the solemn and affecting Touches of Voices and Instruments: and let the Spirit of God, which is the Spirit of Joy, of Peace, and of Love, take Possession of your Hearts, and inspire you with a sympathetick Zeal to promote this Cause of Joy, this Work of Piety, this *Labour of Love*.

But whilst I thus endeavour to provoke you unto Love and to good Works, I must not forget that Debt of *Gratitude* which is due to those, to whom this laudable Design owes its Rise, its Establishment, and its subsequent Success.

Let us Bless God for those charitable Persons, who were forward in contributing towards the Relief of the Widows and Children

* 1 Sam. xvi. 16, 23. and 2 Kings iii. 15. * Heb. 2. 24.

SONS of the CLERGY. 37

of such of the Clergy, who, in the Times of Schism and Rebellion, had suffered the Loss of their Preferments for their Loyalty and Orthodoxy. For *This* was, as it were, the *Birth* of this Society; tho' They who planted this small Tree, little thought, how many would, within less than *one* Century, be fed with its Fruit and shelter'd under its Boughs; nor could it have lift up its Head, and spread its Branches, and flourish'd as it hath since done, if *Regal Power* had not settled the Root, and the Dew of *Heaven* water'd the thriving Plant.

Let us then Commemorate the Royal Founder KING CHARLES the Second, who, commiserating the Sufferings of the Clergy in the Royal Cause, was graciously pleased to erect this Corporation for the Relief of their desolate Widows and helpless Orphans.

And when we gratefully remember those who have distributed to our Brethren, and delighted in doing *good Deeds for the House of our God*, and for those who waited at his Altar; let us never pass by that BLESSED QUEEN; who cherished the Sons of *Levi* with a maternal Care and Tenderness; who, as a Lover of Justice, and a Lover of Charity, extended her Royal *Bounty* beyond all her

‡
F
Predecessors,

Predecessors, and restored to the *Poorer* Clergy those *First-Fruits* and *Tenths* which the *Bishop of Rome* had tyrannically, unjustly, and in many Cases symoniacally, wrested from *all* the Clergy of this Realm. This Revenue was, at (or rather before) the *Reformation*, taken from the *Pope*, that the Nation might be no longer impoverished by annual and daily Remittances of such large Sums to a foreign Prelate: From that Time, (except-

¹ *Bishop Kennet* (Case of Impropriat. p. 119.) says, *First-Fruits from the Beginning were an Art of Simony, invented by the Popes of Rome, who gave away Benefices in the Church of England to Aliens or Foreigners, by way of Provision and Reservation, under a Condition that the Profits of the first Year should be paid to their See, for the Relief of the Holy Land, or some other Godly Pretence. Till by degrees, they claimed the First-Fruits (not only of such Benefices as fell within their own Provision, but) of all other Churches belonging to spiritual Patrons; and at last made a farther Step, claiming the same Tribute even from those Churches, which were in the Gift of the King, or of any of his Temporal Subjects. This payment to the Pope continued till 25 Hen. VIII. when the Parliament abolish'd it; and 26 Hen. VIII. they gave the King the First-Fruits and Tenths of all Ecclesiastical Preferments. Under Queen Mary, the Parliament (Anno Domini 1559) extinguished them, and eased the Clergy of the Burthen of these Payments, and restored likewise to the Church all the Rectories Impropriate, which were in the Crown: But Queen Elizabeth, in her first Year, brought back these Impropriations, and revived the Payment of First-Fruits and Tenths; which continued as a Part of the Royal Revenue till the Beginning of the Reign of Queen Anne, when the Parliament confirm'd Her Majesty's Royal Bounty. Stat. 2 and 3 Ann.*

ing

ing a short Period, during which it was wholly extinguished) it continued in the Crown; till that Religious Princess restored it to the Church; remitting and wholly excusing the Possessors of *poorer* Benefices from submitting to these Burthens; and ordering those whose Incomes were *larger* to continue the customary Payments, not to enrich the *Exchequer*, but to raise a noble and perpetual Fund for the *Augmentation of Poor Livings*. A Bounty this, great and generous in itself, extensive and lasting in its Effects, wise and prudent in its Contrivance, and liable to no just Exceptions:

¹ By the Favour of her late Majesty all the Arrears of *Tenths* due from the Poor Clergy were remitted and forgiven: All Livings with Cure not exceeding the clear yearly Value of 50 *l.* were for ever discharged from the future Payment of *First-Fruits* and *Tenths*: And the whole Income of *First-Fruits* and *Tenths* settled as a perpetual Fund for the Augmentation of poor Livings and Cures. This Revenue was computed to amount, one Year with another, at a Medium of twenty Years, to 17,000 *l. per Annum*: But then it was considerably lessen'd by the Discharge of about four Thousand small Cures from any future Payment of them; and this Revenue was incumbered with yearly Pensions to the Value of near 11,000 *l.* And a Debt of Arrears of 21,000 *l.* So that till this large Debt was paid, and the Pensions either determined, or were bought off by the *Governors* of the *Queen's Bounty*, the intended Augmentation could go on but slowly; which hath since had an admirable Effect in enlarging the Incomes of the poorer Clergy. See Mr *Eaton's*, *State of Queen Anne's Bounty*.

For hereby the *Clergy* are maintained, and the *Laitie* not burthened: Not the *least* Portion hereof (unless that which those who bear good Will to our *Zion*, by Way of Addition, voluntarily and generously Contribute) not the *least* Sum hereof being raised from any but the *Clergy*: Out of the *richer* Benefices something being hereby taken to supply the Wants of those Churches, which the Iniquity of former Times hath impoverished. This then can never be esteemed the *Bounty of the People*, but the *BOUNTY OF QUEEN ANNE*, of that Princess whose Piety and Charity God rewarded with giving Success to Her Arms, and crowning Her with those frequent Victories which *This* sacred Roof hath seen Her devoutly acknowledge to be the Gift of Heaven.

Next in the Roll of Royal Benefactors to Religion and Learning, stands our late Sovereign KING GEORGE the *First*, who began his auspicious Reign by an Act of Clemency to *this Corporation* in enlarging the
Charter

The original Charter granted to the Sons of the Clergy by K. Charles II. July 1. 1678, enabled them to purchase and hold Lands, &c. not exceeding the yearly Value

SONS of the CLERGY 41

Charter to make it capable of farther Benefactions, and, by repeated Acts of Grace and Bounty, discovered himself to have a tender Concern for the Success of the very Pious Intentions of Her whose Throne He inherited; and to have a just and true Value for Learning, and for those *two* famous *Universities*, whose Business it is to cultivate and promote Learning, and to render it Subservient to the sacred Uses of Religion.

Value of 2000 *l.* But K. *George I.* by his Royal Licence dated Dec. 16, 1714, extended their Capacity by enabling them to hold 5000 *l.* *per Annum* over and above all Charges and Reprises. During his late Majesty's Reign, several Acts of Parliament pass'd for the Advantage and Improvement of the Queen's Bounty, to which He was pleas'd to add several other Instances of his Royal Favour, and most graciously to condescend to every Thing that was offer'd for the Improvement of the Revenue, and for the Benefit and Conveniency of That Corporation. (Pref. to *Eden's State*, &c. p. 9) His said Majesty's Goodness to our *Universities* appear'd, in his bestowing (*A. D.* 1717) on the publick Library at *Cambridge* a very valuable Collection of upwards of 30,000 Volumes of Books and Manuscripts which were purchas'd of the Executors of Dr *Moore* late Bishop of *Ely*, for 6000 Guineas: In his appropriating Salaries of 30 *l.* *per Annum* each, to twenty four Divines chosen out of both *Universities* to supply the Pulpit of his Royal Chapel at *Whitehall*: And in his Establishing (*A. D.* 1724) one Professor of modern History and modern Languages in each of the two *Universities*, and assigning to each Professor the yearly Salary of 400 *l.*

After

After these *Royal Favours*, proceeding from a Fountain like the Great Deep, an Ability equal to their extensive and generous Inclinations; let us not be unmindful of *Others*, whose Abilities were confined within narrower Bounds, tho' it may be, their Inclinations were not less extensive; and let us trace those Streams, which flowing from various Quarters of our Land, have *made Glad the City of God, the Holy Place of the Tabernacle of the most High*.

And here the Principal Place of Honour must for ever be allowed to That Reverend and Generous Benefactor, who rivalled Royal Bounty, * and (like *Araunah*) *as a King, gave unto the King of Heaven*, bestowing on this Corporation so large a Sum, as to purchase what amounts to a *Third Part* of that

* Psalm xlv. 4. * Dr Thomas Turner, late President of Corpus Christi College, Oxon, and Canon of Ely, died April, 29, 1714. This worthy Divine, not forgetting his Relations and Friends, to whom he left upwards of 4000 l; gave to Ely Cathedral 1000 l; bestowed on his College 5500; gave in other Charities 450 l; and left the Residuum of his Estate, amounting to upwards of 20,000 l, to the Corporation for the Relief of Poor Widows and Children of Clergymen. See Mr Chibbult's Sermon before the Sons of the Clergy, A. D. 1714. 2 Sam. xxiv. 23.

SONS of the CLERGY. 43

Real Estate, which it is at present endow'd with.

Nor must those *Three Learned and Pious Prelates* be pass'd over in Silence, who (besides many other Acts of Generosity and Goodness to their respective Sees and Dioceses, to the Poorer Clergy, to the Houses of God, and to the Schools of Learning,) discovered their Discretion, as well as their Liberality in erecting Three several *Colleges of Matrons*, and therein providing a perpetual, decent, and comfortable Maintenance for *Widows* of the *Clergy*.

Was I but barely to Name all the Bounties of Others, both *Clergy* and *Laity*, who of late Years have liberally contributed towards the Relief of *these* Widows and Orphans; or

Dr *John Warner*, Bishop of *Rockester*, (who died A. D. 1666.) by his Will ordered the Building of a College, (now at *Bromley*, in *Kent*.) for twenty poor Ministers Widows, and provided an Income of 20*l.* per Annum, to each of Them; and 50*l.* to a Chaplain.

Dr *George Morley*, Bishop of *Winchester*, erected, in in the Church Yard of that Cathedral, (A. D. 1672.) a College for Ten Ministers Widows, and endowed it with a Yearly Revenue.

Dr *Seth Ward*, Bishop of *Salisbury*, did, in his Life Time, (A. D. 1682.) build and endow, with upwards of 200*l.* per Annum in free Land, the *College of Matrons* in the Close of *Salisbury*, for the Entertainment and Maintenance of ten Widows of orthodox *Clergymen* in that Diocese.

who,

44 *A Sermon preached before the*

who, in order timely to prevent the Families of God's Ministers from standing in need of *this* Benefaction, have largely promoted the *Augmentation* of small *Benefices*; I should trespass too much upon your Time and Patience; Suffice it therefore, in the general, to offer up our hearty Acknowledgments to Almighty God, for having raised up so many worthy and able Persons, of all Ranks and Stations amongst us, to forward these good Works; and for sending down his Blessing upon their Endeavours; and in particular, for having shewn his Divine Approbation of *this* Charitable Design, by giving so wonderful an Increase to the Abilities of *this* Corporation. Let us humbly beg of God, that not one of the *least* of our Benefactors may fail of being amply rewarded both here and hereafter; and that it would please Him to touch the Hearts of us *all* so efficaciously, that our Zeal for these Works of Goodness and Piety, may be proportionable to the Powers and Abilities which he hath severally Imparted to us, that thus *'using this World as not abusing it, and making to our selves Friends of the Mammon*

1 Cor. vii. 31.

1 Luke, xvi. 9.

SONS of the CLERGY. 45

of Unrighteousness, when the Fashion of this World shall pass away, and this transitory Life be exchanged for another, we may be received into those Everlasting Habitations, where Distress and Poverty have no Place, where Grief and Sorrow have no Admittance, where Alms-giving will for ever cease, and where Charity will be compleatly rewarded with Peace, and Joy, and Eternal Felicity.

To which Blessed State, God of his Infinite Mercy bring us all, thro' the Alone Merits and Mediations of *Jesus Christ* our Lord: To whom with the Father and the Holy Ghost, be ascribed all Honour, Praise, and Adoration, now and for ever. *Amen.*



F I N I S.

SONS OF THE CHURCH. 45

of the Church, when the Father of this
world shall be away, and this transitory
life be exchanged for another, we may be re-
joicing in the Kingdom of Heaven, where
Dissin and Poverty have no place, where
Grief and Sorrow have no Abode, where
Alms-giving will be for ever cease, and where
Charity will be completely rewarded with
Peace, and Joy, and Eternal Felicity.
To which Blessed State, God of his Infinite
Mercy bring us all, thro' the Alone Mediator
and Redeemer of Mankind, Jesus Christ our Lord,
To whom with the Father and the Holy Ghost,
be ascribed all Honour, Power, and Abode-
tion, now and for ever. Amen.

W. L. 12

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